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The idea of evolution now involves the concept of change and development. What has been the sphere of religion—is it a revelation of God to man—or an achievement of man? How is religion to be proven? We are coming to recognize that all knowledge is experimental—"a man creates whatever concepts and principles he may need" . . . "to the same ends were gods created." "The traditional foundations are sapped," but man is such that religion and God are essential. Hence no need to fear that he will abandon God.

Religion has passed these many stages; has been used to maintain various regimes. Doubt has caused trouble but made possible progress. To-day as well as at any time in the past we must trust the spirit of God to lead us to all truth. "Authority is made for freedom and not freedom for authority." "Religion is the conviction of the achievability of universally valid satisfaction of the human personality."

The church no longer holds its old monopoly. Her weakness to-day is not the result of hostile attacks. "Her critics are her friends." The difficulty is that "the spiritual values of the people are conserved and nurtured by other agencies than the church." The self-preservation attitude of the ecclesiastic is fatal. The church must be revitalized not by the so-called institutional method of practical activity. The church has a natural, specific activity—the bringing of men into association so that, as Paul puts it, "you and I may find encouragement in each other's faith." In this field the church should be in sole possession. This function is hers. Through faith in the present, through study of the faith of the past we shall learn "the great eternal book of life for the living."

Those who hesitate for this faith or fear for religion will do well to avoid this book. Yet it is essentially constructive, not destructive. We need more such books, for the questions of to-day cannot be answered in the words of the older philosophy.

CARL KELSEY.

University of Pennsylvania.

Van Dyke, Henry. *The Spirit of America.* Pp. xv, 276. Price, \$1.50. New York: Macmillan Company, 1910.

The seven lectures contained in this volume were delivered at the University of Paris, on the Hyde Foundation. The material was prepared with special reference to a French audience, and the purpose "was to promote an intelligent sympathy between France and the United States." Its chief interest for American readers will be found in its clear and interesting presentation of familiar facts and ideas "that seem vital, significant and creative in the life and character of the American people."

In the first lecture the author warns his audience against false impressions received from Americans travelling abroad. In the traveller, away from the environment which has made him what he is, and which he has helped to mould, one may observe characteristics but not character. Amid

all the concourses of world travel we watch in vain for the national personality of England or France or America. It is never exported. The soul of a people lives at home. These lectures seek to define the spirit of America "as the creative force, the controlling power, the characteristic element of the United States."

The author proceeds to describe four or five of what he regards "as the essential qualities or ideas which enter into the Spirit of America—self-reliance, the spirit of fair play, will power, the vital energy of nature which makes an ideal of activity and efficiency,—common order, and social co-operation." Finally Dr. Van Dyke shows how the soul of the people has expressed itself in education and in social effort and in literature.

After describing the spirit of individualism, fostered in America from the earliest days, in chapter V the author strikes the significant note of change in modern American life—the growing tendency toward co-operation which modifies but does not destroy the old spirit of individualism and which makes possible the realization of the old ideal of opportunity and fair play in the midst of the complex life of to-day.

ROBERT E. CHADDOCK.

University of Pennsylvania.

Wines, F. H. *Punishment and Reformation.* Pp. xv, 387. Price, \$1.75. New York: T. Y. Crowell & Co., 1910.

It is sufficient comment upon the popular appreciation of this volume to state that the "New," Enlarged Edition (not "Revised" as advertised in a circular by the company) is the ninth edition. Few works of so technical a character have been so widely read. The "New" and "Enlarged" portions of this edition consist of a second preface and an appendix containing two addresses, the first, a paper read before the National Conference of Charities and Corrections in Portland, Me., June, 1904, on "The Treatment of the Criminal," the second, an essay prepared for the International Congress of Science and Arts at St. Louis, Mo., September, 1904, subject, "The New Criminology."

The book treats in a masterly manner the development and history of modern penal methods. The chamber of horrors presented in the chapter on Intimidation and Torture is set in wide contrast with the Elmira system and other methods of reclaiming the criminal by wise and humane treatment. Both in the beginning and closing chapters of the book, the author discusses modern criminological science and has done much to popularize the point of view of the positive school of criminologists. Perhaps no higher tribute to the sanity of the author's views could be paid than to call attention to the fact that the book has gone through its nine editions without the need of a thorough revision. In the midst of a rapidly developing science, it still remains a recognized authority.

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